

# Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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פרשת תרומה תשע"ט

*The Mishkon had to be built with Achdus*

ועשו לי מקדש ושכנתי בתוכם: (כה: ח)

And they shall make Me a sanctuary, and I will dwell in their midst. (25:8) Here, Hashem commanded the Yidden to build the Mishkon and its components, which was built by Betzalel. Hashem did it out of love for His children, to show that He is always near. The Chassidishe seforim comment on the words ועשו לי מקדש. And they shall make Me a sanctuary. Why are they written in the plural, "They shall make" and not in the singular, "You shall make"? The answer is, that the building of the Mishkon had to be with Achdus, togetherness, in order for Hashem to dwell there.

*Hashem sends the remedy before any calamity*

Chazal teach us that the Mishkon was built as an atonement for the sin of the Golden Calf. However, reading the Sidros in order, the episode of the Golden Calf has yet to occur! Chazal learn from שמתי במצרים אשר שפתיי ושמתי במצרים: לא אשים עליך כי אני ה' רפואה: and you will observe all His statutes, then all the sicknesses that I have visited upon Egypt, I will not visit upon you, for I, the Lord, are your healer. (Shemos 15:25) in other words, before any malady or calamity occurs, Hashem always provides the cure. The purpose of the Mishkon was to bring the Jewish people close to Hashem, by having them build a "home" for Hashem on earth. The result of the sin of the Golden Calf was a distancing of the people from Hashem.

*The connection of Parshiyos Mishpatim and Teruma*

*The way to teach Torah to students*

ועשית מנורה זהב כהור מקשה תיעשה המנורה: (כה לו)

And you shall make a menorah of pure gold. The menorah shall be made of hammered work. (25:36) Rashi presents a question: why does the Torah state תיעשה, the menorah shall be made by itself? Since Moshe experienced some difficulty in figuring out how to form the menorah, the Holy One, blessed be He, said to him, "Cast the talent of gold into the fire, and it will be formed by itself." Therefore, it is not written תעשה but תיעשה. Rashi (25:40) explains that since Moshe Rabbeinu had difficulty understanding how to make the Menorah, Hashem showed him a Menorah of fire with the required specifications. Sometimes, a good talmid will have difficulty understanding a particular subject, even after

studying it intensively. In such a case, the rebbe should illustrate it for him. Moshe Rabbeinu was the best talmid in the world, and Hashem was the best teacher in the world, yet Moshe Rabbeinu still had difficulty understanding the topic. This, is in essence, what Hashem required of Moshe in Parshas Mishpatim: ואלה המשפטים אשר תשים לפניך. And these are the ordinances that you shall set before them. Rashi explains the phrase That you shall set before them: The Holy One, blessed be He, said to Moses: Do not consider saying, "I will teach them the chapter or the law [both terms seemingly refer to the Oral Torah] two or three times until they know it well, as it was taught, but I will not trouble myself to enable them to understand the reasons for the matter and its explanation." Therefore, it is said: "You shall set before them", like a table, set and prepared to eat from, before someone. [From Mechilta, Eruvin 54b] Now, the Torah is our guide. Therefore, the Rabbonim and teachers are also expected to have the patience to explain and illustrate, until their talmidim understand well. In the famous Gemora (Eruvin 54b and Megila 27a), Rabbi Preida had a student to whom he had to teach the same material 400 times before the student grasped it. One day he informed his student that he would be leaving earlier than usual, in order to take care of a certain mitzvah. Although Rabbi Preida still managed to teach him the day's lesson 400 times, the student failed to understand. "What happened?" asked Rabbi Preida. "Ever since you, my master, told me you would be leaving early," replied the disciple, "I kept thinking you were about to leave and I could not concentrate." "Set your mind to your study," said Rabbi Preida, "and I will teach it to you another 400 times." A voice from Heaven, expressing Divine pleasure with Rabbi Preida's act, made him an unusual offer: "What do you prefer as a reward - an additional 400 years of life, or a guarantee of a place in the World to Come for you and your entire generation?" "If it is my choice," he replied, "I prefer that I and my entire generation merit the World to Come." Then Hashem spoke and commanded His angels: "Give him another 400 years of life, and the World to Come for him and his generation." This touching Talmudic tale provides an important lesson in how educators should view the challenge of teaching. (By Yehuda Z. Klitnick)

## STORY OF THE WEEK (By Yehuda Z. Klitnick)

\*\*\* Hashem punished a Prominent Yid, Measure for Measure \*\*\*

R' Chaim had 2 prominent positions in Yerushalayim. He was the Kollel Executive, in charge of distributing stipends to many Kollel families. He also was the head of the Chevra Kadisha. One day, he was summoned by Jamal Pasha, the

Turkish high commander, who asked him to give him within 48 hours a list of all the members of his entire family living in Yerushalayim, down to the youngest grandchild. R' Chaim handed in the requested list two days later, listing all 28

members of his family, except for his son, Gad, who was living in Holland. On Rosh Chodesh Nissan, R' Chaim received an order to appear again before the Turkish commander, at which time he was handed a written order that in 14 days, on Erev Pesach, he and his entire family were to be exiled to Askashir! No reason was given. R' Chaim, was an Austrian citizen and headed to the Austrian Consulate. The consul was visibly enraged, and promised to help. However, the consul, despite extensive efforts, could not get the decree annulled. Others made efforts on his behalf, but with no results. R' Chaim had a close friend, R' Shmuel, who went to his Rebbe, R' Dovid Biderman of Lelov. He described what had happened to R' Chaim. To his great surprise, he saw the Rebbe trembling and looking very concerned, but he did not comment! He seemed to accept the decree of exile as fact!

Finally, at least the reason for the decree became revealed. R' Chaim's son, Gad, resided in Holland, a country that had remained neutral throughout World War 1. In 1917, Gad had written to his father, indicating that the British were on the verge of victory and would soon put an end to Ottoman rule in Palestine. The letter passed through Istanbul and fell into the hands of the censor. According to the Turks, such a letter must have surely been written by a spy, and could cause a terrible breach of morale among the Turkish troops!

The Jewish community was frightened as a result of the decree. They heard that the city of Askashir was located in Asiatic Turkey, remote from civilization. In great distress, R' Shmuel again brought R' Chaim's plight to the attention of the Lelover Rebbe. Much to his shock, the Rebbe acted as though the sorrow of R' Chaim did not disturb him in the least. R' Shmuel persisted. Erev Pesach was approaching, and he knew that his Rebbe's heart bled over the plight of every fellow Jew in distress. To his consternation, the Rebbe absolutely refused to become involved, behaving very coolly when told of the plight of R' Chaim and his family. With a gesture of acceptance, the Rebbe sent R' Shmuel away, as if the decree were final and nothing further could be done.

Early on Erev Pesach, armed Turkish soldiers arrived at R' Chaim's home. His family members were taken out one by one, to guarantee that no one was missing. The family was placed onto wagons. R' Chaim and his family were exiled to Askashir. After a few weeks, postcards began arriving in Yerushalayim from remote Askashir. R' Chaim and his family described the bitterness of their lot, the humiliation of starvation, the terrible weather conditions - a bitter exile indeed! R' Shmuel took the postcards to his Rebbe's home. R' Shmuel cried out: "Why? Why such a terrible decree?" The Rebbe looked at him sternly and said, "Now I can tell

you. I see that you've forgotten. Do you remember the lonely person who died a year ago?" R' Shmuel sat up with a start. Of course he remembered. A year earlier, a poor and lonely Jew from Galicia had died in Yerushalayim. He had been penniless and there was no one available to attend to his burial. In Yerushalayim, a body was never left overnight without burial. Yet this lonely man's body already had lain for three days, unburied. The Chevrah Kadishah would not do their part without payment. The man's neighbors ran to the kollel and said to them, "The dead man belonged to you. you bury him!" But the kollel answered: "The expenses are far too high. We can't do it all by ourselves, without help from anyone else."

The Lelover Rebbe himself belonged to "Kollel Polin", but when he heard of the dead man rotting in his home, he could not ignore the shame. He ran with great speed to the home of R' Chaim and begged him: "Gevald! A humiliation of the dead man! How can you let that poor man's body rot in his home because of a problem of money? L'ma'an Hashem, bury him!" R' Shmuel had been with the Rebbe during his race to R' Chaim's home, and he had heard with his own ears R' Chaim's audacious reply: "Don't get involved in our affairs. This is an 'internal' question. Look, a man who got involved in our business was thrown out of Yerushalayim, all the way to America! And another man also got involved in our affairs, and he was sent as far as Cracow!" The answer was particularly brazen, since the man sent to America had been specially sent there by the Rebbe himself, while the other man was a close follower of the Rebbe - and R' Chaim knew this very well! Both of R' Chaim's comments had caused personal pain to the Rebbe. The Rebbe then concluded, as he told R' Shmuel "So now you understand. R' Chaim should not have said that to me. R' Chaim had claimed that whoever mixed into the Kollel's internal affairs and did not show respect to the Kollel, had suffered exile. Therefore, Hashem punished him for that, and he suffered exile."

R' Chaim's troubles were not yet over. The strict justice meted out to him was not yet complete. The Kollel members expended superhuman efforts, and finally the family was allowed to leave Askashir and move to Vienna. R' Chaim came to Austria a broken man, and died soon afterwards in poverty. When the Chevrah Kadishah came to take care of him, the family did not even have the money for proper shrouds. R' Chaim was buried in Vienna in a temporary grave and in sackcloth, just as the Galicianer Yid had been buried in Yerushalayim a year earlier. Measure for measure, doubled.

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